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## LITERATURE.

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*Selected Sermons of Jonathan Edwards*: Edited with Introduction and Notes by H. N. GARDINER. New York, The Macmillan Co., 1904. pp. xxix, 181. Price, 25c.

This volume of the Macmillan pocket series of American and English Classics contains an introductory account of Edwards by Professor Gardiner (23 pp.), a very careful reprint of seven selected sermons (153 pp.), and an appendix of notes (27 pp.), together with a portrait of Edwards from the painting of 1740, a facsimile of the MS. of the first page of the sermon on Spiritual Light, and a cut of the Meeting-house at Northampton in which Edwards preached. The sermons are those on Man's Dependence and on Spiritual Light, the Enfield and the Farewell sermons—these chosen for intrinsic reasons; that on Ruth's Resolution, selected as a revival discourse of a different type from the Enfield sermon; that on A Strong Rod Broken and Withered, which gives Edwards' picture of the Christian Statesman; and that on Many Mansions, which has not before been published. The editorial work has been excellently done. It would be an improvement if the page-headings were made analytic; and the final blank page might be utilized, in another edition, for a brief bibliography. E. B. T.

*Hume: The Relation of the Treatise of Human Nature, Book i, to the Inquiry Concerning Human Understanding*. By W. B. ELKIN. New York, The Macmillan Co., 1904. pp. ix, 330.

"There is a general impression," writes Professor Elkin, "that the position which Hume adopted in the Inquiry is not identical with that which he had previously assumed in the Treatise, and consequently, that the philosophical principles of the latter work are not exactly the same as those of the earlier. . . . On the other hand, some writers assert that the position or standpoint of both books is essentially the same. But then, regarding the exact nature of that position there are again differences of opinion. . . . To clear up this obscurity on the question of Hume's exact position in his two chief philosophical works is the aim of the present investigation." The comparison has been minutely and impartially made, with the result (given in detail, pp. 293 ff.) that the two works represent essentially the same standpoint, the principal differences in the Inquiry consisting of omissions and additions. It is a pleasure to notice that Dr. Elkin avoids the fallacy, all too common in philosophical writings, of making Hume a modern psychologist or identifying modern psychology with Humian psychology. The book should have had an index. E. B. T.

*Religion: its Origin and Forms*. By J. A. MACCULLOCH. London, J. M. Dent & Co., 1904. pp. 185.

This volume of the Temple Primers opens with an introductory sketch of the province, problems and history of the science of religion. Then follows a group of chapters dealing with the origin of religion, under the headings Animism, Nature-worship, Animal-worship and Totemism, Ghost-worship, Fetichism, Religion and Magic: Priest and Sorcerer, the Soul: Immortality and Transmigration, Feeding the Dead and Sacrificial Rites, Religion and Mythology. A second group